

A SERIOUS ⁽¹⁾
C A L L
I N
Christian LOVE

Q. 9. To all PEOPLE, *(1)*
To turn to the

Spirit of Christ
In THEMSELVES;

That they may come to have a right Understanding of the Things of GOD, and be enabled thereby to serve him acceptably: With some Observations on the following Heads;

CONCERNING,

- | | | |
|---|---|----------------------|
| 1. The Universality
of God's Love in
sending his Son to
die for all Men. | } | 3. Worship. |
| 2. The Holy Scrip-
tures. | | 4. Baptism. |
| | } | 5. The Supper. |
| | | 6. Perfection. |
| | | 7. The Resurrection. |
| | | 8. The Conclusion. |

*Prove all Things, and hold fast that which is good; because that which may be known of God, is manifest in them,
1 Thes. v. 21. Rom. i. 19.*

The Second Edition Revised.

By BENJAMIN HOLME

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Sam. Fuller, at the Globe and Scales in Meath-Street, 1725.

A SERIES OF
C. A. L. E.
 Christian Love
 ON THE PRINCIPLES
 OF THE
 IN THEMSELVES



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T H E

P R E F A C E.

FRIENDLY READER,

WHAT is here presented to thy View,
is written in great Love; and I
desire that the Lord by his Holy Spirit,
may give thee a right Understanding of
the Truths herein laid down. Our Prin-
ciples and Doctrine has been very much
misrepresented, and many of our Friends
Words and Writings have been wrested,
and mis-construed by many, who wanted
Charity, which is the Bond of Perfection:
The Apostle has excellently described it,
in his first Epistle to the Corin-
thians, he saith, Charity suffer-
eth long, and is kind; Charity
envieth not; Charity vaunteth not it-
self, is not puffed up, doth not behave
itself unseemly, seeketh not her own,
is not easily provoked, thinketh no
Evil, rejoiceth not in Iniquity, but re-
joiceth in the Truth. Oh, that it

1 Cor. 13.
4, 5, 6.

might prevail amongst the Children of Men universally, that so there might be no envying one another ! Charity is so far from speaking Evil, or doing Evil, that it thinketh no Evil : Al-

1 Cor.
13. 3.

though, saith the Apostle, I bestow all my Goods to feed the Poor, and give my Body to be Burned, and have not Charity, it profiteth me not. It is greatly to be desired, that all might endeavour to excel therein, that so there might be a holy Harmony amongst the Children of Men. This Treatise being small, may come into many Hands, where some larger Books, that give a more full and particular Account of our Doctrine, and Principles, may not come; and if the Observations that are made on the several Heads touched upon, may have the good Effect to remove Prejudice, and open the Understanding of the Religious, and well-minded, it will very much answer the Desire of him, who wishes well to thee, and all Men ;

N. Stile, Amsterdam the 18th
of the 10th Month, 1723.

BENJAMIN HOLME.

A

A SERIOUS

CALL

IN

CHRISTIAN LOVE

To all PEOPLE, &c.

AS the Lord hath been so wonderful gracious and kind to the Children of Men, who were gone astray from him, that he has *sent the Spirit of his Son into their Hearts,* Gal. 4. 6. to be a Guide and Teacher to them ; it is greatly to be desired, they might all take heed unto it, that thereby they may be enabled to withstand and resist the Enemy of their Souls, in all his Temptations and Assaults ; for it is certain, as Christ said, *without me you can do nothing ;* we are not able without the Help of his Spirit, to resist the least Temptation ; for in that Divine Light, *which lighteth every Man that cometh into the World,* John 1. 9. giving Men and Women a Sight and Discovery of that which is Evil, there is Power to enable them, to withstand and resist the Enemy in all his Temptations, as they take heed

heed to it ; but many People are Strangers to this Divine Light ; tho' the Apostle *Paul* tells us, how

Men may know it, he saith, *All Things that are reprov'd, are made manifest by the Light ; for whatsoever doth make manifest,*

Mat. 4. 1. is Light. It is no Sin to be tempted, if

Men shut out the Temptation, as soon as it is presented ; for we read that Christ was tempted several Ways, but he overcame the Tempter by resisting of him ; the Apostle *James* saith,

Jam. 4. resist the Devil, and he will flee, and draw nigh to God, and he will draw nigh to you.

It is to this Holy Light and Spirit, that lets People see the Evil, when it is presented, that we endeavour to turn the Minds of the Children of Men, that thereby they may be enabled to withstand the Enemy in all his Temptations ;

Rev. 21. we read that the Nations of them, which are saved, must walk in the Light of the Lamb : If we walk in the Light, saith

John, as he is in the Light, then have we Fellowship one with another, and the Blood of Jesus Christ his Son, cleanseth us from all Sin. If all that

profess, to be the Followers of the Lord Jesus Christ, did but walk in this Holy Light, as they ought to do, then they would shew forth Christianity in the Purity of it, and adorn the Doctrine of

God our Saviour, by their Good and Holy

John 1. 5. Living ; we read, the Light shined in Darkness, and the Darkness comprehended

it not. How many that are Strangers to this Holy Light, which God has caused to shine in Mens dark Hearts, have spoke Evil of it ; and also of many that have born Testimony to it ; we read that the Apostle *Paul* was sent to turn Men from Dark-

ness

to this *Light, and from the Power of Satan unto God.*
 And this is the great Labour now of them that are
 truly the Ministers of Christ, to turn the Children
 of Men to that true Light, which we
 read, *lighteth every Man that cometh into* John 1.9.
the World. This Divine Light ought not
 to be rejected, nor the true Way of worshipping
 God despised ; because they may be evilly spoken
 of by many, that are ignorant of them : The Way
 in which the Apostle *Paul* worshipped God, some
 that were Strangers to it, counted it
Herefy, and the Believers, a *Sett every* Acts 24.
where spoken against ; and it was said, 14.
concerning Christ, have any of the Rulers, Acts 28.
or Pharisees, believed on him ; but this 22.
People, who know not the Law, are Ac- John 7.
cursed. They were so ignorant, that they 48, 49.
 counted them that believed in Christ accursed.
 Many of the Children of God, have been evilly spo-
 ken of by them, that were Strangers to
 the Lord, behold, saith John, *what Man-* 1 John 3.
ner of Love the Father hath bestowed upon 1, 2.
us, that we should be called the Sons of God ;
therefore the World knoweth us not, because it knew
him not. He assigns the Reason, why the World
 knew them not, because, saith he, *it knew him not :*
 While *Saul* was ignorant of God, he persecuted his
 People ; all his Learning and Scholarship did not
 give him the Knowledge of God, nor yet
 the Knowledge of his People ; and *Saul* Acts 9.
yet breathing out Threatnings and Slaugh- 1, 2, 3, 5.
ter against the Disciples of the Lord, went
unto the High-Priest, and desired of him Letters to
Damascus, that if he found any of this Way, whether
they were Men or Women, he might bring them bound
 to

to Jerusalem ; and as he was Journeying to Damas-
 cus, suddenly there shined round about him a Light
 from Heaven, and he heard a Voice, saying, Saul, Saul,
 why persecutest thou me ; and he said, who art thou
 Lord ; and the Lord said, I am Jesus, whom thou
 persecutest, it is hard for thee to kick against the
 Pricks. It is to be feared, that many do not know
 that it is the Lord by his Spirit, that inwardly
 pricks them when they do amiss. Now here is the
 Ground of Persecution, when Men know not God
 nor them that are truly his People, they persecute
 the true Worshippers of God, as Hereticks : How
 many of the Martyrs in Queen Mary's Days, were
 persecuted, and put to Death as Hereticks, by them
 that were ignorant of God ; and how many of our
 Friends have been persecuted unto Death, by them
 that were Strangers to the Lord, and his People ;
 but as it was of Old, so it is now ; he that is born
 after the Flesh, persecutes him that is born after the
 Spirit ; we read how Christ said to his

John 15. Followers, if the World hate you, ye know
 18, 19, 20. that it hated me, before it hated you : If
 ye were of the World, the World would love

his own, but because ye are not of the World, but
 have chosen you out of the World ; therefore the World
 hateth you : Remember the Word that I said unto you
 the Servant is not greater than the Lord ; if they
 have persecuted me, they will also persecute you. It
 has often been the Lot of many of the Followers of
 Christ, to be persecuted and reviled, and evilly spo-
 ken of ; but our Saviour, to encourage his Disci-
 ples to bear Persecution, and the Reproach,

Mat. 5. es and Revilings of Men, saith, Blessed are
 11, 12. ye, when Men shall revile you, and persecute
 you, and shall say all Manner of Evil against

you

you, falsely for my Sake, rejoice and be exceeding glad,
 for great is your Reward in Heaven, for so persecu-
 ted they the Prophets which were before you. Altho'
 they, that believed in Christ, were accounted accur-
 sed by some, it was happy for them, who
 did believe in, and receive him, to them he Joh. 1.12.
 gave Power to become the Sons of God.
 This is the great Blessing which they have, that re-
 ceive Christ by his Spirit into their Hearts. As
 they are subject to him, they do not only receive
 Power to conquer their Lusts and Passions, but also
 to do the Will of God, and keep his Commands.
 But how many, that are Strangers to the inward
 Appearance of the Lord Jesus Christ, by his Light
 and Spirit in Mens Hearts, have look'd upon it as
 strange Doctrine to preach Christ within;
 this is the Mystery, which hath been hid Col. 1.
 from Ages, and from Generations, but now 26, 27.
 is made manifest to his Saints, to whom
 God would make known, what is the Riches of the
 glory of this Mystery among the Gentiles, which is
 Christ in you, the Hope of Glory. And when some
 of our Friends have born Testimony to
 that Divine Light, which lighteth every John 1.9.
 Man that cometh into the World, many
 have made a Wonder of it, how the Light could
 be in Men; and have spoken slightly of
 the Spirit, although we read, as many as Rom. 8.
 are led by the Spirit of God, they are the 14.
 Sons of God. If any Man, saith the Apo. Rom. 8.9.
 Disciple, hath not the Spirit of Christ, he is
 none of his. If Men have not this Spirit for their
 Guide, they cannot be Christians, nor Members of
 Christ's Church, although they may be strict in ob-
 serving

Gal. 6. 15. serving of a great many outward Observations ; for we read, *that in Christ Jesus neither Circumcision, nor Uncircumcision availeth any Thing, but a new Creature.* It is a

Men come to be born of the Divine Nature, being created a-new in Christ Jesus unto Good Works, that they come to have a right Understanding of the Things of God ;

Mat. 11. *thank thee, O Father, said Christ, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes, even so Father, for so it seemed Good in thy Sight.* He that is truly

Child of God, and born of his Spirit, has more true and sensible Knowledge of God, and also of the Mysteries of his Kingdom, than Men in their natural and unconverted State can attain unto, by a

their Wisdom and Parts ; for we read

1 Cor. 2. *that the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him ; neither can he know them, because they are spiritually discerned.* These

are beyond his Reach and Comprehension the Apostle saith, *prove all Things, and hold fast that which is Good.* Now the Way for Men to have a right and clear

Discovery of the Truth, is to come to that Divine Light, which God has caused to shine in

2 Cor. 4. *Mens Hearts ; the Apostle saith, God who commanded the Light to shine out of Darknes, hath shined in our Hearts,*

give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.

And as the Lord by his Light, gives thee a Sight and Discovery of the Truth, I desire that thou may

embrac

Observe it, and join with it; the Lord, saith the
 Prophet, *has shown to thee, O Man, what is good, and
 what he requires of thee, to do justly, love Mercy, and
 walk humbly with thy God.* Now the Lord by his
 Holy Light doth not only shew Men that which
 is good, and what he requires of them; but he is
 near to shew them that which is Evil, in its very
 first Appearance; he that shews to Man his Thoughts,
 with the Prophet, *the Lord of Hosts is his Name;*
 the Apostle saith, *whatsoever makes manifest, is Light,*
and whatsoever is reprov'd, is made manifest by the
Light. Now this Holy Light which gives Men a
 Light and Discovery of that which is Evil, when
 it is presented, is the great Touch-stone that we de-
 sire all may come to. If Men do not take heed
 to this, they may soon err in Judgment, and receive
 and embrace false Doctrine, and wrong Principles.
 And Men's receiving false and wrong Opinions doth
 very much open a Door for wrong Practices. If Men
 once entertain a Belief, that there is no Possibility
 of their conquering and overcoming their Corrupti-
 ons while here, what Encouragement is there for
 them to war against them; or if they believe that
 there is a Purgatory, or a Place in which they may
 be cleansed from their Sins after Death, it is no
 wonder, if they live to fulfill and gratify their own
 carnal Desires and Inclinations. But it is his Work,
 that was a Lyar from the Beginning, to perswade
 Men to believe this; we do not read, that the rich
 Man, that we have an Account of in *Luke*, met with
 any Place of cleansing after Death. And if Men
 entertain a Belief, that God has before ordained a
 great Part of Mankind to perish, and the rest to be
 saved; and that the Numbers are so fix'd, that none
 can be diminished from them, that are to perish, or

any added to the Number of them, that are to be saved, what need any body take any Care about another World: This Doctrine doth very much destroy Religion and Christianity. I believe some have been so darkned in their Understandings, that they have not stuck to say, that God has fore-ordain'd what ever comes to pass; that he has appointed the Murderer to murder, and the Thief to steal, that so they might consequently perish. How contrary is this Doctrine to what we read in the Holy Scripture, where the Lord has said, as he *lives he hath no Pleasure in the Death of a Sinner, but rather that he should return and live;* and although we read that they *have built the High Places of Tophet, which is in the Valley of the Son of Hinnom, to burn their Sons and Daughters in the Fire, yet saith the Lord I commanded them not, neither came it into my Heart.* Although this came to pass, the Lord was so far from ordaining of it, that speaking after the Manner of Men, he said, *it came not into his Heart:* It would be abominable to say, That God ordains all the wicked Things, which come to pass. I wish that all would be careful how they are imposed upon, to receive any Doctrines, which are repugnant to the Doctrine of Christ, and the Primitive Christians, recorded in the Holy Scriptures; And that People would compare their Doctrine with the Doctrine there laid down, and see how they correspond. It has pleased God to raise up a People to preach the same Doctrine, and bear the same Testimony, that the Apostles and Primitive Christians bore; *John saith we are of God, he that knoweth God, heareth us, he that is not of God, heareth not us.* I desire that none may reject the Truth because

to be despised, because it may be held forth by a People that are despised, by many that do not rightly know them, for you see your Calling, Bre-
 1 Cor. i. 26, 27: we been chosen, how that not many wise Men after
 28, 29. y have been chosen, *Flesh, not many Mighty, not many Noble,*
 what are called, but God hath chosen the foolish
 e Murders of the World to confound the Wise, and God
 so they have chosen the weak Things of the World to confound
 is, these Things that are Mighty, and base Things of the World,
 e Holy and Things which are despised, hath God chosen; yea,
 l, as he chose Things which are not, to bring to nought Things
 th of what are, that no Flesh may glory in his Sight. Al-
 though the most of them that believed in, and re-
 at they received the Lord Jesus Christ, were not the Wise
 , which are Mighty, and Noble; yet we may conclude safely,
 n their that some of the Wise, &c. did believe in him; and
 e Lord, though the Generality of them, that are now come
 Heart to believe in, and receive the Lord Jesus Christ, in
 s so far as his Spiritual Appearance, are not of the Wise and
 Manner Noble; yet blessed be the Lord, some such are come
 t would believe in, and receive Christ by his Spirit into
 e wicked their Hearts; and that all may thus receive him, is
 l would my sincere Desire.

*The Universality of God's Love in
 sending his Son to die for all Men.*

WE freely own, that it is the Duty of the Chil-
 dren of Men to believe in Christ, as he did
 outwardly appear; and we hold it to be absolutely
 needful, that they believe in his Death and Suffer-
 ings, and what he has done for them, without them,
 where it has pleased God to afford them the Benefit
 of the Holy Scriptures, that declare thereof; yet
 we

we believe this outward Knowledge is not so absolutely Essential to Salvation, but that Men may be saved by the Lord Jesus Christ, that suffered upon the Cross for them, if they are subject to his Spirit in their Hearts, although their Lots may be cast in such remote Parts of the World, that they are deprived of the Benefit of the Holy Scriptures, and may know nothing of the Coming of Christ in the Flesh; for the Apostle *Paul*, in the 5th of the *Romans*, saith, *as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life*; for as all Men partake of the Fruit of *Adam's* Fall, by reason of that Evil Seed, which through him is communicated unto them, which inclines them unto Evil, although many Thousands of them never heard of the Fall of *Adam*, nor of his Eating of the Forbidden Fruit; so we believe many may, and do receive Benefit by the Lord Jesus Christ, as they take Heed to that Divine Light and Grace, which is communicated to Mankind universally, through him, although they may know nothing of his Coming in the Flesh. Now tho' we hold it absolutely needful, that Men believe in the Death and Sufferings of Christ, where they have the Benefit of the Holy Scriptures, that declare thereof, as is before observed; yet all this Knowledge will not entitle to a Part in the Kingdom of God, without they know him that died for them, to save them out of those Things that unfit them for that Holy Kingdom, into which nothing that is unclean can enter.

But because we bear Testimony to the inward Appearance of the Lord Jesus Christ, by his Light and Spirit in Mens Hearts,

hearts, some have been so unkind and unjust ; that
 they have not stuck to say, that we deny'd the Lord
 Jesus Christ, that suffered without the Gates of Je-
 rusalem for us, which is a very great Abuse upon
 us ; for we firmly believe in him, that was born of
 the Virgin *Mary*, that suffered upon the Cross for
 the Redemption of Mankind universally ; and we
 are so far from denying him, that died for us, and
 rose again, and ascended into Heaven, and is
 come again by his Spirit into our Hearts, that we
 hold forth his Death and Sufferings in a far more
 extensive Manner, than many others do ; for a great
 many will have it, that Christ only died for the Be-
 lievers, and a Part of Mankind ; but we believe ac-
 cording to the Scripture, that he tasted
 Death for every Man, *but we see Jesus, who* Heb. 2. 9.
was made a little lower than the Angels, crowned with
Glory and Honour, that he by the Grace of
God should taste Death for every Man. My 1 Joh.
little Children, these Things Write I unto you, 2. 1, 2.
that ye Sin not ; and if any Man sin, we
have an Advocate with the Father, Jesus Christ the
Righteous: And he is the Propitiation for our Sins,
and not for ours only, but also for the Sins of the
whole World. Here is the wonderful Love of God
 set forth to Mankind uniyersally, *there-*
fore, as by the Offence of one, Judgment came Rom. 5.
upon all to Condemnation ; even so by the 17.
Righteousness of one, the free Gift came upon
all Men to Justification of Life ; So that the Plaster
 is as broad as the Sore. Now although we believe,
 that Christ has by his Offering up of himself once
 for all, cleared the Score, so far upon the Account of
 Mankind in general, that no Man will perish because
 of the Sin of *Adam* ; yet we do not believe that the
 Death

Death and Sufferings of Christ, without the Gate of Jerusalem, will render Men justified, and acceptable in the Sight of God; Except they know him that died for them, to redeem them out of all unrighteousness, and from those Things that unfit them for the Kingdom of God. Know ye not, said

1 Cor. 6. the Apostle, that the Unrighteous shall not inherit the Kingdom of God, be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God; and such were some of you, but ye are washed, but ye are sanctified, but ye are justified by the Name of the Lord Jesus Christ, and by the Spirit of our God. Here the Apostle has clearly set forth

how Men are justified. Now this is what we are concerned for, that all People may come to know the Lord, to work a Change in their Hearts, and wash them by his Spirit, he hath saved us

Tit. 3. 5. by the washing of Regeneration, and the renewing of the Holy Ghost, which he hath shed on us abundantly, through Jesus Christ our Saviour. Now here is Salvation and Justification by Christ, upon a true and right

Matt. 1. Foundation, and she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their Sin.

Mark that Salvation from Sin, is the Way for Men to be saved by Christ, from the Wrath to come, for we read, that Tribulation and Anguish will come upon every Soul of Man, that doth Evil, first

Rom. 1. 9. upon the Jew, and also upon the Gentile. 2. 1. there is therefore now, no Condemnation to them which are in Christ Jesus, who walk

ne Gate after the Flesh, but after the Spirit. As Men
 accept me to witness a being washed, and sanctified, and
 brought into Christ, and know their abiding to
 in him, they are redeemed out of those Things
 that bring Condemnation.

If any Man be in Christ, he is a new Creature,
 whosoever abideth in him, sinneth not : We
 know, that whosoever is born of God, sinneth
 not, but he keepeth himself, and that wick-
 ed One toucheth him not : He that believes
 in the Son of God, hath the Witness
 in himself. This is the Sum of all, for
 Men so to live, that they have the Wit-
 ness in themselves, that they please God ; we read
 concerning Enoch, that before he was translated, he
 had this Testimony that he pleased God, if
 our Heart condemn us, God is greater, and
 knoweth all Things ; if our Heart condemn
 us not, then have we Confidence towards God.
 Friendly Reader, whoever thou art, that art con-
 demned and reprov'd in thy self, for that which is
 Evil, I tenderly desire, thou may'st turn to that Ho-
 ly Spirit, which doth inwardly reprove thee for it,
 if I go not away, the Comforter will not
 come unto you, but if I depart, I will send
 him unto you, and when he is come, he will
 reprove the World of Sin. The same Holy
 Spirit, that reproveth Men for Sin, will not only give
 them Power over those Things, that they are over-
 come with, which are Evil, if they take heed unto
 it ; but as they come out of those Things, they are
 reprov'd for, it will be a Divine Comforter to them,
 and they will be inwardly justified in themselves.

1 John

3. 6.

1 John

5. 18.

1 John

5. 10.

1 John 3.

20, 21.

John 14.

7, 8.

We read, that the *Grace of God*, that bringeth Salvation, hath appeared unto all Men, teaching us, that denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World, looking for the blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works. Now although the Apostle has here so excellently born Testimony to the Sufficiency and Universality of the *Grace of God*; many are so narrow, that they are not willing to own, that Christ has died for all, nor will they allow, that saving Grace is given to all, altho' we read, that a Manifestation of the Spirit is given to every Man to profit withal. And in the Parable of the Sower that went forth to sow, the Seed fell on all the four Sorts of Ground, but it did not bring forth Fruit to Perfection, save only in the good Ground; and the unprofitable Servant had a Talent committed to him, which was sufficient for him, if he had but improved it; 'Tis plain, that the Fault was in himself; so that if any Man perish, he is the Cause of his own Destruction; as it was said of Israel, Oh Israel, thou hast destroyed thy self, but thy Help is in me! God gave them of his good Spirit to instruct them, but they rebelled against him. Many for want of a right Understanding, have made a very wrong Use of Paul's Words, in the 9th of the Romans, for the Children being not yet born, neither having done Good or Evil, that the Purpose of God according to Election might stand, not of Works, but of him that calleth, it was said unto her,

Neh. 9.
20. 26.

Rom. 9.
11, 12, 13

the

Elder shall serve the Younger; as it is written,
 Jacob have I loved, but Esau have I hated. Now
 the Apostle doth not say, that before the Children
 were born, it was said, Jacob have I loved, and Esau
 have I hated, but that the Elder should serve the
 Younger; and as it is written, Jacob have I loved,
 and Esau have I hated. He has Reference to what
 is written: read *Obadiah*, for thy Violence
 against thy Brother Jacob, shame shall cover
 thee, and thou shalt be cut off for ever. If
 God had hated Esau, and ordained Pha-
 roah to perish before they were born, he would
 have been a respecter of Persons, which is contrary
 to the Apostle Peter's Testimony, I per-
 specter of a Truth, said he, that God is no
 respecter of Persons, but in every Nation he
 that feareth him, and worketh Righteousness,
 is accepted with him. Here are the Conditions laid
 down, upon which all People may be accepted of
 God, for we believe, as it is the Will of God, that
 all Men should be saved, he gives to every Man a
 Day of Visitation, in which he inwardly strives
 with them, by his Holy Spirit to reclaim them, he
 rove long with the People in the old World,
 and the Lord said, my Spirit shall not always
 strive with Man, because he is also Flesh. There
 was a Time, in which they might have been saved,
 but they would not be reclaimed, from those Things
 that were displeasing to him, therefore he cut them
 off in his Wrath; and there was also a Time in
 which the Inhabitants of Jerusalem might have
 been gathered, but they would not; and our Savi-
 our wept over them, and said, *Oh Jerusalem!*
 Jerusalem!

Obad. 1.
10.

Acts. 10.
34. 35.

Gen. 6.3.

Jerusa-

C 2

Mat. 23. Jerusalem! Thou that killest the Prophets, on th
 37. 38. and stonest them which are sent unto thee, my sho
 how often would I have gathered thy Chil he l
 dren together, even as a Hen gathereth her Chickens, friendl
 under her Wings, and ye would not? Behold, your House stand
 is left unto you desolate. Christ did not say, they could right
 not be gathered, but said, thou wouldst not; faith, a
 that the Reason why they were not gathered, was, ord is
 not in the Lord, but in themselves; but if God by her Pa
 a secret Decree had before-hand determined their, given un
 Destruction, why should he have sent his Servants, his Epis
 to them, in order that they might be gathered, the some
 and what will People make of our Saviour's weep, the unle
 ing over them, if they were before ordained inevi, ther S
 tably to perish. I wish all may consider these Things, Peter h
 seriously, the Apostle saith, what if God, wardly
 Rom. 9. willing to shew his Wrath, and make his, read, th
 22. Power known, endured with much long-suf, be unlea
 fering the Vessels of Wrath fitted to De, they san
 struction; and why is this long-suffering, but in, and per
 order that they may be gained upon; why, ignorant
 1 Pet. 3. was the long-suffering of God, which waited, ledge of
 20. in the Days of Noah, while the Ark was, they the
 preparing, but that they might be reclaim, the Sch
 ed from their wrong Doings: When Pharaoh had, Words;
 refused to let Israel go, and said, who is, Christ,
 Exod. 5. the Lord, that I should obey his Voice, to let, cross C
 2. Israel go? I know not, said he, the Lord, Scriptur
 neither will I let Israel go; then we read, very ill
 Exod. 7. that the Lord said, I will harden Pharaoh's, give am
 3. Heart, and multiply my Signs, and my Won, of God
 ders in the Land of Egypt; and the Lord, therefore
 Exod. 14. shewed his Power in his Destruction, as he, prayers,
 23. did in the Destruction of the old World; but, made
 let it be consider'd, that they brought this, all that
 upon

on themselves, by their rebelling against Him ; for
 why should the Lord have striven with the old World,
 if he had determined their Destruction before-hand.
 Friendly Reader, I desire the Lord may open thy Un-
 derstanding, by his Holy Spirit, that thou may'st have
 a right discerning of these Things, *Peter*
saith, account that the long-suffering of our 2 Pet. 3.
Lord is Salvation, even as our beloved Bro- 15, 16.
ther Paul also, according to the Wisdom
given unto him, hath written unto you, as also in all
his Epistles, speaking in them of these Things, in which
are some things hard to be understood, which they that
are unlearned, and unstable, wrest, as they do also the
other Scriptures, unto their own Destruction. If
Peter had meant, that it was them that were out-
wardly unlearned, that wrested Paul's Words, we
read, that he and John were both said to
be unlearned and ignorant Men, now when Acts 4.
they saw the Boldness of Peter and John, 13.
and perceived that they were unlearned and
ignorant Men, they marvelled, and they took Know-
ledge of them, that they had been with Jesus. It was
they then, and it is such now, as are unlearned in
the School of Christ, that did, and do wrest Paul's
Words ; and if People do not come to learn of
Christ, it is no wonder if they put wrong and
gross Constructions upon many Places of the Holy
Scriptures ; but although this Place has been made
very ill Use of by many, the Apostle Paul doth
give ample and full Testimony of the good Will
of God to Mankind, I exhort, saith he,
therefore, that first of all, Supplications, 1 Tim. 2.
Prayers, Intercessions, and giving of Thanks, 1, 2, 3, 4.
be made for all Men ; for Kings, and for
all that are in Authority, that we may lead
a quiet

a quiet and peaceable Life, in all Godliness and Holiness; for this is good and acceptable in the Sight of God, our Saviour, who will have all Men to be saved, and to come unto the Knowledge of the Truth. If the Apostle had believed, that a Part of Mankind were ordained to perish, before they were born, he would not have advised Timothy to pray for all Men, and told him, that it was the Will of God, that all Men should be saved; so that if any Man perish, as

before-observed, the Fault is in himself. *Ez. 33. 11.* say unto them, as I live, saith the Lord God, I have no Pleasure in the Death of the

Wicked, but that the Wicked turn from his Way and live. When I shall say to the Righteous, thou shalt surely live; If he trust to his own Righteousness, and commit Iniquity; all his Righteousness shall not be remembered, but for his Iniquity that he hath committed, he shall die for it. Again, when I say unto the Wicked, thou shalt surely die: If he turn from his Sin, and do that which is lawful and right, if the Wicked restore the Pledge, give again that he had robbed, walk in the Statutes of Life, without committing Iniquity; he shall surely live, he shall not die. I wish that all might seriously consider this, and that all who think they stand, and are secure, may take heed lest they fall; and that they who have gone into evil Things, may be encouraged to return to the Lord, by true Repentance, and Amendment of Life, that they may find Mercy at his

Hand, as the Prophet saith, let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and return to the Lord, and he will have Mercy, and to our God, and he will abundantly pardon. We are not of their Mind, that say once in Grace, and ever in Grace, or that the least

degree of true and saving Grace cannot be fallen from ; but we believe Men may now, as some of them did, make ship-wreck of Faith and a good Conscience ; and from what is before said, it is plain, that a righteous Man may turn from his Righteousness, therefore it is good for all to be watchful : that I say to you, said *Christ*, to his Followers, say to all, *watch*. No Man is longer safe than he is upon his Watch. It was when *David* and *Peter* were off their Watch, that they fell, and the Misadventures that are amongst the Children of Men, are owing to their Unwatchfulness ; not but that we believe, the Grace and good Spirit of God is sufficient to keep Men from falling, and sinning, and out of all evil and hurtful Things, as they take heed unto it ; unto which Grace, Friendly Reader, commend thee for Safety and Preservation.

2. Concerning the Holy Scriptures.

ALTHO' some have misrepresented us, as tho' we under-valued, or disesteemed the Holy Scriptures, of the Old and New Testament ; yet we bless the Lord, and have great Cause so to do, that the excellent Counsel therein contained, which proceeded from the Spirit of God, is preserved upon record unto this Day ; and it is a great Favour, that we live under such a Government, that we have the Liberty to read them, this being a Privilege, that many called Christians are deprived of, in some other Countries ; and I wish that all would be frequent in reading of them : The apostle *Paul* commended *Timothy*, in that from a Child he had known the Holy Scriptures, which, saith he, are able to make

2 Tim. 3.
15, 16, 17.

thee

thee Wise unto Salvation, through Faith, which is Christ Jesus. All Scripture given by Inspiration of God, is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished unto all good Works. Ye search the Scriptures, said Christ, for in them ye think have Eternal Life, and they are they which testify of me, and ye will not come to me, that might have Life. They are greatly to be valued, that they testify of Christ, in whom there is Power to give Men Victory over their Corruptions, and Passions, and enable them to do the Will of God; we read, that Christ came unto his own, and his own received him not; but as many as received him, to them gave Power to become the Sons of God. They that receive Christ by his Spirit into their Hearts, they receive Power; for Christ's Spirit is a Christian's Strength: I can do all Things, saith the Apostle, thro' Christ which strengthens me. we read, that no Prophecy of the Scriptures is of any private Interpretation; for the Prophecy came not in old Time, by the Will of Man, but Holy Men of God, spake as they were moved by the Holy Ghost.

Now we say, the most true Interpreter of the Holy Scriptures, is the Holy Ghost, or Spirit from which they did proceed; we read, that the natural Man receives not the Things of the Spirit of God, neither can he know them, saith the Text; and there is a strong Reason laid down for it, because they are spiritually discerned; they are beyond his Reach and Comprehension, for what Man knoweth the Things of a Man, save the Spirit of a Man, which is in him.

1 Cor. 2.
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en so the Things of God knoweth no Man, but the
 Spirit of God. This is the Key, which opens the
 Mysteries of the Kingdom of God to Men. I take
 this to be the great Reason, why there are such great
 Mistakes about Religion, and why many put such
 Cross Constructions upon many Parts of the Holy
 Scriptures, as they do, because they do not come to
 that Divine Spirit, which gives a right
 and true Understanding, as *Elihu* said, *Job 32.8.*
There is a Spirit in Man, and the Inspira-
tion of the Almighty giveth them Understanding.
 All Men come to the Holy Spirit of God in them-
 selves, they can neither know God, nor the
 Things of God ; for we read, *that no* *Mat. 11.*
Man knoweth the Father, save the Son, and *27.*
to whomsoever the Son will reveal him.
 Now if Revelation were ceased, as some do imagine
 it is, what a sad Condition would Mankind be in ?
 For we read, the World by Wisdom knows not
 God, there is no Knowledge of God, but by the
 Revelation of his Son ; and it is as Men come to
 have an inward Knowledge of God, that they come
 to have a right Understanding of the Holy Scrip-
 tures, which proceeded from the good Spirit of
 God, wherefore we highly value them, tho' 'tis to
 be feared, some called Christians, do dis-believe ma-
 ny of the great Truths therein contained ; for I
 believe, that a Man through often rebelling against
 the Holy Spirit of God, in himself, may arrive to
 such a Degree of Wickedness, that he may reject
 the Scriptures, and count them but Fables ; and
 that he may be so far from owning of any Thing
 of God, in Man, that he may come to deny the
 Holy Three, that bear Record in Heaven,
there are Three, that bear Record in Heaven, *1 Joh. 5.7.*
the Father, the Word, and the Holy Ghost,

and these Three are One. It must be very deplorable, if a Man come to be so wicked, as to deny the Lord that bought him, and to say as *Psal. 14. 1.* Written, *the Fool hath said in his Heart there is no God.* It is the Work of the Enemy of all Righteousness, to perswade Men to believe, that there is no God, and that the Scriptures are but a Fiction, and that Men are not accountable for their Words and Actions, and that there are no future Rewards and Punishments; that they might walk at large, and take their full swing in Wickedness. It is greatly to be desired, if there be any such now living, whose Day of Mercy is now wholly over, that have arrived to such a Degree of Hardness and Wickedness as this is, they may be brought to a Sense of their Iniquity and Error, and be so truly humbled in Soul, because thereof that if possible, they might find Mercy at the Lord's Hand. The better Christian that any Man is, the more true and real Value he has for the Holy Scriptures.

3. Concerning Worship.

WE live in a Time, in which there is great Difference, even amongst them called Christians about Religion, and the Worship of God. Difference about Religion, and the Worship of God, *John 4. 9.* God, is no new Thing; the *Jews* and *Samaritans* differ'd to such a great Degree that it seems they did not deal with one another. It is very much amiss, where Religion sowers People, and makes them rigid, and bitter one against another. Christianity is Love, and he that is a Christian in his Heart, is full of Pity and good Will

VIII to them, that are under a Mistake in Matters
 of Religion ; and the worst that he wishes for all
 such, is, that the Lord may direct them right ; for
 they that have the Mind of Christ, would not have
 any Soul to err, neither in Faith nor Practice. Our
 Saviour in his Discourse with the Woman of Sa-
 maria, has clearly described the true and
 spiritual Worship, *but the Hour cometh, John 4.*
and now is, when the true Worshippers shall 23, 24.
worship the Father in Spirit, and in Truth ;
for the Father seeketh such to worship him. God is a
Spirit, and they that worship him, must worship him
in Spirit, and in Truth. Now we believe, that as
 God is a Spirit, that he may be truly Worshipped,
 we are gathered in his Spirit, if there be not a
 Word outwardly spoken amongst us, as
 Christ said, *for where two or three are* Mat. 18.
gathered together in my Name, there am I 20.
in the midst of them ; and the Holy Pro-
 phet saith, *they that wait upon the Lord,* Isa. 41.
shall renew their Strength, and mount up 31.
with Wings as Eagles ; they shall run, and
shall not be weary, and they shall walk, and not faint. Al-
 though I believe a great many pious good Christi-
 ans can say, as they have waited humbly upon the
 Lord, in the true Silence of all Flesh, with their
 minds truly staid upon him, they have enjoy'd that
 Divine Comfort, which has been beyond what they
 could express in Words ; yet this of silent wait-
 ing, is a great Mystery to many People. There is
 a Divine Teacher near Men, even in their own
 Hearts, which is sufficient to teach them, as they
 take heed thereto. It is to be feared, that many
 People too much depend upon the Teachings of
 Men,

Men, and neglect the Divine Teacher
 1. John 2. themselves, but the anointing, which ye have
 27. received of him, abideth in you, and ye need
 not that any Man teach you, but as the same
 anointing teacheth you, of all Things, which is Truth
 and no Lie; and even as it hath taught you, ye shall
 abide in him

Now we understand the Holy Man here, to speak
 in a large Sense. He told them that they needed
 not that any Man taught them, but as the same
 anointing taught them, &c. We do very much
 own outward Preaching and Praying, where
 proceeds from this Divine Anointing. If it please
 God to speak by this, through any Instrument
 whether Male or Female, we believe there should
 be Liberty amongst us, for every one to speak

He requires it of them; for ye may
 1 Cor. 14. Prophecy, one by one, that all may learn, and
 31, 32. all may be comforted; and the Spirits of the
 Prophets are subject to the Prophets. As
 Acts 2. 4. they were all filled with the Holy Ghost, and
 began to speak with other Tongues, as the

Spirit gave them Utterance. We believe the true
 Preaching and Praying is, that which proceeds from

the Holy Spirit, we know not what
 Rom. 8. should pray for, as we ought, but the Spirit
 26. itself maketh Intercession for us, with Groan-
 ings, which cannot be uttered. I will pray
 1 Cor. 14. with the Spirit, and I will pray with
 15. Understanding also; and I will sing with
 the Understanding.

This is the Preaching and Praying; and Singing
 which we own, that is, by the Direction and Affir-
 mance of the Holy Spirit. Now some, from

1 Cor. 14. what the Apostle saith, let your Women
 34. 35. keep Silence in the Churches, for it is

mitted unto them to speak, but they are commanded to be under Obedience, as also saith the Law; and if they will learn any Thing, let them ask their Husbands at Home, for it is a Shame for Women to speak in the Church. Let the Woman learn Silence, with all Subjection, but I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in Silence. *1 Tim. 2. 11, 12.*

ye do not take this to be a prohibiting of Holy Women to speak, whom the Lord calls thereto; and I think it would be very much amiss, to say that the Apostle Paul was against Holy Women speaking, that God called to speak; but such troublesome and unruly Women, as disturbed the Church with their Questions, and usurp'd Authority over the Man. Such Women as these, which he was against, are against. If the Apostle Paul had been against Holy Women Praying and Propheying, why should he lay down a Rule how they ought to behave themselves, when they pray or prophesy, but every Woman that Prayeth or Prophecieth with her Head uncovered, dishonoureth her Head. And he commends to the Believers, such good Women, I commend unto you as have, our Sister, which is a Servant of the Church. All good Ministers of Jesus Christ, are Servants to the Church. And he advised his true Yokefellow, to help those Women, which laboured with him in the Gospel; so that he was an encourager of Holy Women that laboured in the Gospel; we read, that Anna spoke in the Temple, and she was a Widow of about Four-score and four Years, which departed not from the Temple, but served God with Fasting and Prayers, Night and Day; and she coming in what Instant, gave Thanks likewise unto the Lord, and spake

1 Cor. 11. 5.

Rom. 16. 1. to 13.

Luke. 2. 37, 38.

spake of him, to all them that looked for Redemption in Jerusalem. And we read, that *Philip* the Evangelist had four Daughters, Virgins, and they did all Prophesy. And *Joel* also prophesied that God

Acts 2 would pour forth of his Spirit, &c. **16, 17.** this is that, saith Peter, which was spoken by the Prophet Joel, and it shall come

pass, in the last Days, saith God, I will pour out my Spirit upon all Flesh, and your Sons and Daughters shall Prophesy, and your young Men shall see Visions, and your old Men shall dream Dreams, and on my Servants, and on my Hand-Maidens, I will pour out in those Days of my Spirit, and they shall prophesy. Now

altho' Prophesying is several times taken in the Scripture for fore-telling Things to come, read *Jeremiah*, and several other Prophesies of the Prophets. It is also taken

1. Cor. for edifying the Church, but he that prophesieth, speaketh unto Men to Edification and Exhortation, and Comfort. He that speaketh in an unknown Tongue, edifieth himself, but he that prophesieth, edifieth the Church. Mary was sent by Christ

to declare of his Resurrection, Jesus said unto her, touch me not, for I am not yet ascended to my Father; but go to my Brethren

and say unto them, I ascend unto my Father and your Father, and to my God, and your God. And the Woman of Samaria was instrumental to bring many of her Neighbours to believe in

John 4. Christ, she said, come see a Man, that hath told me all Things that ever I did, is not this the Christ? And many of the Samaritans

of that City believed on him, for the Saying of the Woman, which testified, he told me all that ever I did. Now it is to Christ as he inwardly appears in Men's

Hearts

hearts, by his Light and Spirit, that we desire all
 angels come. It is he that shews Men, when
 they do amiss. Christ within, *which is* Col. 1.
at God's Hope of the Saints Glory, is a great My- 27.
sc. b. ry to many People, when it pleased God
s spok with the Apostle Paul, to reveal his Son Gal. 1.
come me, that I might preach him among the 16.
r out deathen, I conferred not with Flesh and
ughter blood. Here was the Son of God revealed in him.
Vision Now that all may have a right Understanding of the
my Ser things of God, we desire that they may come to
r out him that hath the Key of *David*, that opens the
. No mysteries of the Kingdom of God to Men.

4. Concerning Baptism.

Because of our Disuse of Water-Baptism, and
 Bread and Wine, we have been very hardly
 spoken of, as though we denied the Ordinances of
 Jesus Christ, when as there is no People, that I know of,
 that do more truly own the Necessity of believing and
 being baptized, than we do; but we do not under-
 stand it to be only a Historical Belief of the Concep-
 tion, and Birth, and Life, and Miracles, and also of the
 Death and Sufferings, and Resurrection and Ascen-
 sion of Christ, or a being outwardly baptized with
 water, that will entitle Men to Salvation;
 as we read, *that Simon the Sorcerer belie-* Acts: 8.
that had, and was baptized; and yet he was so 13. 23.
d, is not from being in a State of Salvation, that
 Peter, saith to him, *I perceive, thou art in the Gall*
g of the Bitterness, and in the Bond of Iniquity. But lest
 I should be under a Mistake, and take the Bap-
 tism of Water, to be the one essential and saving
 Hearts Baptism,

Baptism, hear the Apostle *Peter*, when
 1 Pet. the long-suffering of God, waited in the De
 3. 20, 21. of Noah, while the Ark was preparin
 wherein few, that is, eight Souls, were sav
 by Water, the Antitype whereunto even Baptism
 saveth us, not the putting away of the Filth of
 Flesh (mark that) but the Answer of a good Conscience
 towards God, by the Resurrection of Jesus Christ. No
 it is the Baptism of Christ, by his Spirit, that bring
 Men to that ; for it is plain from the Instance
Simon before-noted, that a Man may believe, and
 baptized with Water, and be so far from having
 the Answer of a good Conscience, that he may be
 the Gall of Bitterness, and in the Bond of Iniquity
 which is the very reverse of Christianity. A great
 many take the Commission in the 28th of *Matthe*
 to be a Commission for Water-Baptism
 Mat. 28. go ye therefore, and teach all Nations, bap
 19. tizing them in the Name of the Father, and
 of the Son, and of the Holy Ghost. No
 here is no mention of Water. Is it not reasonable
 to suppose, that if our dear Lord had intended that
 they should baptize with Water, that he would have
 expressly mentioned it ; altho' the Apostle *Paul* was
 not inferior to the Chief of the Apostles
 1 Cor. 1. he saith, I thank God, that I baptized none
 14, 15, of you, but *Crispus*, and *Gaius*, least
 16, 17. should say, I baptized in mine own Name
 and I baptized also the Household of *Stephanus*
 besides, I know not whether I baptized any other ; for
 Christ sent me not to baptize, but to preach the Gospel
 So that, what he did in that Case, was by Way
 Condescension, as in the Case of *circum*
 Acts 16. cising *Timothy*, and going into the Temple
 3. 21, 26. and purifying himself. It would be a
 weak Thing to plead for these Things not
 because

cause the Apostle practised them: Doth it there-
 fore follow, that Water-Baptism should be practised
 now, because the Apostle Paul, by Way of Conde-
 mension, practised it? For if he had took that Com-
 mission, *Mat. 28. 19.* to be a Commission for him to
 baptize with outward Water, we may safely conclude,
 that he would not have thank'd God that he had done
 in so little Service. We do not deny, but that
 some other of the Apostles did, also by Way of Conde-
 mension practise Water-Baptism; but that they
 were commanded to baptize with Water,
 having that Commission, I think, will be too *Mat. 28.*
 hard for any body to prove. It is possible *19.*
Iniquity may be ready to say, it must needs
 A great meant of Water; because say they, no Man can
 baptize with the Spirit, or into the Power and Spi-
 rit of Christ. We freely own, that no Man, as he
 a Man, by his own Power, can do this;
 neither can any Man by his own Power, *Mat. 10.*
 he is a Man, *heal the Sick, cleanse the* *8.*
lepers, raise the Dead, cast out Devils, and
 we find the Disciples were commanded to do
 these Things. And by the same Power, by which
 they did cast out many Devils, and heal'd
 the Sick, &c. they were instrumental to
 baptize Men into the Name and Power of
 Christ. And as I began to speak, faith *Acts 3:*
15.
Acts 11.
15. 16.
the Beginning. Then remembered I the
word of the Lord, that John truly baptized with
water, but ye shall be baptized with the Holy Ghost.
 that great Meeting we read of in the 2d of *Acts,*
verse the 4th, faith, and they were all filled with the
Holy Ghost, and began to speak with other Tongues, as
Spirit gave them Utterance; yet some of the
 E Multi-

Multitude, mocked, and were so ignorant
 3. 13. the Operation of the Holy Ghost, that the

said, *these Men are full of new Wine*; but
 Peter standing up with the Eleven, lift up his Voice
 and said unto them, *ye Men of Judah, and all ye that*
dwell at Jerusalem, be this known unto you, and hearken
to my Words, for these are not drunken, as ye suppose,
seeing it is but the third Hour of the Day; but this
is that which was spoken by the Prophet Joel, &c.

It is hard to make Men sensible of the Operation
 of the Holy Ghost, and of the spiritual Baptism
 while they are Strangers to the Spirit in themselves
 but if it could be proved, that the Disciples, in the

Commission, were commanded to baptize
 Mat. 28. with, or in Water, which I believe cannot

19, 20. not be done; how will they that are for
 the sprinkling of Infants, prove their Practice

Acts. 16. arise from that Commission, *go teach all Nations*
 33. *tions, &c.* for they are not capable of being
 taught. As to what is urged of the Jailors

and all his, and of whole Families being baptized
 there is no Account that there was any Infants bap-
 tized in any of them. There is abundance of Fam-
 ilies now (as we may reasonably suppose) there
 were then, in which there are no little Children. As
 to that of our Saviour, where he saith, *suffer little*
Children to come unto me, and forbid them not, for
such is the Kingdom; it cannot be proved from the
 Scripture, that he baptized any of them in, or with
 Water. But as to this Practice of sprinkling Infants
 it is so much without Foundation in the Scripture
 that a great many People, who are not of our So-
 ciety, do not hold it, nor own it. The Way rightly
 to understand this Commission, is to come to that
 Spirit, by which it was given forth. Many urge
 that

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at our Saviour was baptized of *John*, he was also
 circumcised, doth it therefore follow that
 we must be circumcised, because he was Luk. 2.
 circumcised; for as he was born under the 21.
 Law, he fulfilled the Law, and *he is the*
fulfiller of Law, for Righteousness sake, to all them that
believe. When Christ came to *John*, to
 be baptized of him, *John* forbade him, say- Mat. 3.
 ing, *I have need to be baptized of thee.* 13, 14.
 Here *John* the Baptist, who was the Ad-
 ministrator of Water-Baptism, was sensible that he
 had need to be baptized of Christ, with
 the Baptism of the Holy Ghost: *Suffer* Ver. 15.
me to be so now, said Christ; *for thus it*
becometh us to fulfil all Righteousness: So that he
 fulfilled the Righteousness of *John's* Dispensation.
John has very clearly, and excellently distinguished
 his Baptism with Water, from the Bap-
 tism of Christ, with the Holy Ghost, *I* Mat. 3.
need baptize you with Water, unto Repen- 11, 12.
tance; but he that cometh after me, is might-
ier than I, whose Shoes I am not worthy to bear;
he shall baptize you with the Holy Ghost, and Fire;
whose Fan is in his Hand, and he will thoroughly purge
his Floor, and gather his Wheat into the Garner;
and he will burn up the Chaff with unquenchable Fire.
 This is the Messenger of the Covenant,
 the Prophet speaks of, and the Lord whom Mal. 3. 1. 2.
 we seek, shall suddenly come to his Temple,
 and the Messenger of the Covenant, whom ye delight
 in; behold, he shall come, saith the Lord of Hosts;
 and who may abide the Day of his Coming, and who
 shall stand when he appears; for he is like a Refiner's
 Fire, and like Fuller's Sope: And he shall sit as a
 Refiner, and purifier of Silver; and he shall purify
 the

‘ the Sons of Levi, and purge them as Gold, and Silver, that they may offer unto the Lord an Offering in Righteousness.’ For this End the Lord Jesus Christ is come into the Hearts of Men, by his Spirit, to purge them from their Dross, and wash them from their Uncleaness, that so they may be fitted for that Kingdom, into which nothing that is unclean can enter; this is the washing, which will avail, for Men to know their Hearts, to be washed from Wickedness; as it was said to Jerusalem, *wash thy Heart from Wickedness* : The Apostle Paul, in his Epistle to the Ephesians

Eph. 4. 5. *saith, that there is one Lord, one Faith, one Baptism.* John, as is before observed

has distinguished very plainly between his Baptism with Water, and the Baptism of Christ, with the Holy Ghost. Now, what we desire is, that all might come to the Baptism of the Spirit, which the Apostles and Primitive Christians witnessed, that could

say, *by one Spirit, we are all baptized into one Body, whether we be Jews, Gentiles, bond, or free; and have all been made to drink into one Spirit; for as many*

Gal. 3. 27. *as have been baptized into Christ, have put on Christ.* Now this is the Sum

all, for Men to put on the Lord Jesus Christ, the new and heavenly Man, then they will witness inward Communion with the Lord.

5. Concerning the Supper.

ALTHO’ we disuse the outward Bread and Wine, we do very truly own the spiritual Supper of the Lord, which is spoken of in the Revelations

behold

hold, I stand at the Door and knock ; if
 any Man hear my Voice, and open the Door, I
 will come in to him, and will sup with him,
 and he with me. It is what we desire, that all reli-
 gious well-minded People, who conscienciously re-
 ceive the outward Bread and Wine, may open the
 Door of their Hearts, and receive the Lord Jesus
 Christ, by his Spirit, that so they may know an
 inward Supping with him, in his King-
 dom ; for we read, the Kingdom of God
 cometh not with Observation, neither shall
 they say, lo here, or lo there ; for behold the
 Kingdom of God is within you. I will not
 leave you Comfortless (said Christ our Lord)
 I will come to you ; but I say unto you, I
 will not drink henceforth of this Fruit of
 the Vine, until that Day, when I drink it
 new with you in my Father's Kingdom.
 He dwelleth with you, and shall be in you. And
 in that excellent Prayer, he saith to his
 Father, I in them, and thou in me, that they
 may be made perfect in one ; and that the
 World may know, thou has sent me, and hast
 loved them, as thou hast loved me. We bear Testi-
 mony to the Coming of Christ, by his Spirit, into
 Mens Hearts ; and they that have known him, to
 walk them throughly by the Water of Regenerati-
 on, will know inward Communion with the Lord,
 as the good Christians of old knew : That
 which we have seen, and heard, declare we
 unto you, that ye also may have Fellowship
 with us ; and truly, our Fellowship is with
 the Father, and with his Son Jesus Christ. They were
 people of blessed Experience, and it is what we de-
 sire, that the Children of Men might come to wit-
 ness

Rev. 3.
 20.

Luk. 17.
 20, 21.

John 16.
 18.

Mat. 26.
 29.

John 17.
 23.

1 John 1.
 3.

ness this in themselves ; for they that are come to have Fellowship with the Father, and with the Son, are come to the End of the outward Bread and Wine : even to the Glory of the Gospel-Dispensation, which is a Dispensation of Enjoyment, for as Men are inwardly reconciled, and brought into Favour with God, they come to know a Feeding of that

divine and living Bread, which comes down from Heaven ; *I am (said Christ) the living Bread, which came down from Heaven ; if any Man eat of this Bread, he shall live*

for ever ; and the Bread that I will give, is my Flesh, which I will give for the Life of the World. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. It is as Men witness this, that they can speak from their own Experience, what a blessed Thing it is to have inward Communion with Christ. It is the great Blessing of

Wisdom's Children, that she brings them to the Substance ; *I Wisdom lead in the Way of Righteousness, in the midst of the*

Paths of Judgment, that I may cause them that love me, to inherit Substance ; and I will fill their Treasures. Reader, this is what is desired for thee, that thou mayst come to the Substance, that so thou mayst know a Feeding of that divine and spiritual Bread which can only satisfy the Soul, and a drinking of the Wine of the Kingdom ; but it is hard to make the natural Man sensible of these Things ; they are beyond his Reach and Comprehension.

When our Saviour told *Nicodemus, that except a Man be born again, he cannot see the Kingdom of God ; Nicodemus saith unto him, how can a Man be born, when he is old ; can he enter the second Time into his Mother's*

Womb,

Womb, and be born. Notwithstanding that he was
 Ruler of the *Jews*, he argues very grossly; and how
 many, when we have born Testimony to the inward
 appearance of the Lord Jesus Christ, by his Light,
 and Spirit in Mens Hearts, have made very strange
 of it, and been ready to say, how can this be? And
 when we have spoken of Mens having inward Fel-
 lowship with the Father, and with his Son, while
 they are upon the Earth; many cannot understand
 how this can be, altho' the Primitive Christians had
 it in their own Experience, as is before observed.
 The Apostle saith, *neither Circumcision,*
nor Uncircumcision, availeth any Thing; Gal. 6.
but a new Creature. It doth not avail in 15.
 the Sight of God, whether a Man be bap-
 tized with Water, or he is not baptized; or whe-
 ther he receives the Bread and Wine, or he doth
 not receive it, if he be not a new Crea-
 ture; we read, *If any Man be in Christ,* 2 Cor. 5:
he is a new Creature; and as is before ob- 17.
 served, *except a Man be born again, he can-*
not see the Kingdom of God: We greatly desire, that
 all People might have this in their own Experi-
 ence, that so they might walk, as becomes the Chil-
 dren of God, and manifest themselves to be the
 Followers and Disciples of Christ, by their living
 agreeable to his Doctrine; for I count that is the
 greatest outward visible Sign, that any Man can give,
 that he is truly a Christian, and a Member of Christ's
 Church, for him to live agreeable to the Doctrine
 of Christ; *by this*, said our Saviour, *shall all Men*
know, that ye are my Disciples, if you love one ano-
ther. Now for Men to love one another, and to
 love their Enemies, and do good for Evil, and to
 forgive Injuries, and to be just and merciful, and
 walk

walk humbly, as Christians ought to do, these are good outward visible Signs ; but we believe no out-

ward Observations will make Men Christians, and Members of that pure Church

Eph. 3. 27. which Christ came to present to God

without Spot, or Wrinkle, or any such Thing ; but

that it should be Holy, and without Blemish, if

they do not know the Lord, to work a Change in

their Hearts, and redeem them out of those Things

which unfit them for his Holy Kingdom

Rom. 1. 28, 29. the Apostle saith, *he is not a Jew, that*

one outwardly, neither is that Circumcision

which is outward in the Flesh ; but he is

Jew, that is one inwardly ; and the Circumcision

that of the Heart, in the Spirit, and not in the Letter,

whose Praise is not of Men, but of God. As for

Man's being outwardly Circumcised, and observing

a great many Jewish Rights and Ceremonies, do

not make him a true and real Jew, if he was not

one in his Heart ; so it may be truly said, he is

not a Christian, that is only one outwardly, although

he has been outwardly baptized, and received the

Bread and Wine, and observed a great many

outward Observations. If he is not one in

his Heart, all his outward Observations will not

render him acceptable in the Sight of God. What

availed all the Jews outward Observations, while

they lived in those Things that displeased the

Lord ; *he that killeth an Ox, as if he slew a Man ;*

he that sacrificeth a Lamb, as if he cut off a Dog's Neck ;

he that offereth an Oblation, as if he offered Swines Blood ;

he that burneth Incense, as if he blessed an Idol : Yea, they

have chosen their own Ways, and their Soul delighteth

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these *their Abominations. I also will choose*
 no our *their Delusions, and will bring their Fears* Isa. 66. 4.
 in Ch *in them ; because when I called, none did*
 Church *answer ; when I spake, they did not hear ; but they*
 to Go *evil before mine Eyes, and chose that, in which I*
 ng ; b *delighted not. Here is the Reason laid down, why*
 smish, *the Lord was angry with them. These Things*
 ange *ord great Instruction and Caution ; and I desire*
 Thing *at all may learn from what such brought upon*
 ngdom *themselves, through their chusing their own Ways,*
 that *and delighting in their Abominations, to beware of*
 umcisi *doing the like ; but they that are Christ's, and*
 he is *Christians in reality, are crucified to the World,*
 cision *with the Affections and Lusts thereof ; and we de-*
 the La *re that all who are called Christians, may demon-*
 . As *strate themselves to be such, by their so doing, that*
 bservin *they may witness the spiritual Communion and*
 ies, d *supper here spoken of. There are many religious*
 was n *people, particularly in Holland, who do not profess*
 d, he *to be of our Society, though they do not clearly see*
 dly, a *beyond the Use of Water-Baptism, and Bread and*
 and n *Wine, do join with us, in opposing Swearing upon*
 a grea *my Account ; because they are convinced,*
 one i *that all Swearing is forbidden by Christ ;* Mat. 5.
 will no *but I say unto you, swear not at all ; neither* 34, 35.
 Wha *by Heaven, for it is God's Throne ; nor by*
 s, whi *the Earth, for it is his Foot-stool ; neither by Jeru-*
 disple *salem, for it is the City of the great King ; neither*
 a Ox, *shalt thou swear by thy Head, because thou can'st not*
 ificerh *make one Hair white or black ; but let your*
 at offer *Communication be yea, yea, and nay, nay ;* Ver. 37.
 he tha *for whatsoever is more, cometh of Evil.*
 Tea, the *And the Apostle James saith, but above all* Jam. 5. 12.
 elight *Things, my Brethren, swear not ; neither*
 by Hea *by Heaven, neither by the Earth, neither by any other*
 F *Oath ;*

Oath ; but let your yea, be yea, and your nay, nay, least you fall into Condemnation. They are also one with us in opposing Fighting, because they look upon it to be contrary to his Doctrine, that taught

his Followers to love their Enemies. *Mat. 5. 44. But I say unto you, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* They are of our

Minds, that the Ministry should be free ; for they look upon it to be contrary to Christ's Doctrine

for Men to preach for Hire, and worldly Ends, who said to his Ministers, *freely you have received, freely give ;* and they

are likewise one with us, in holding forth the universal Love of God to all Men. Now although there be many that are purely Conscientious, for the Use of Water-Baptism, and Bread and Wine, we have a great deal of Charity for all such ; for many that are now joyn'd in Society with us, were once as much for the Use of these Things, as many well-minded People now are ; and as the Lord has mercifully brought many of us, in a good Degree to witness the Spiritual Baptism, and Supper, we desire that others might be brought to the Experience thereof, in themselves ; and he that witnesses the Substance of what many allow, the Water-Baptism, and Bread and Wine to be but outward and visible Signs of, he is come to the End of the Signs ; for I hope, I may be safe in saying, all Signs end in their Substance. Now as we have Charity for all them, who do conscientiously use these Things, we think they ought to have Charity for us, if we disuse them ; because we believe they are ceased in Point of Obligation ; and we

Rom. 14. read, that whatsoever is not of Faith is Sin

6. Concerning Perfection.

His Doctrine of Perfection seems very strange and novel, to many that witness but little story in themselves over their Lusts and Passions; and the Enemy of Man's Happiness, has perswaded many People to believe, that there is no Possibility of overcoming their Corruptions, and Sins, while they are here upon the Earth, that so they may be quiet, and easy in them; or of doing God's Will, and keeping his Commands, that so they may not labour for it. Now we believe, that God's Ways are equal; *is not my Way*, Ez. 18. 25. *with the Lord, equal*. God is Just in all

Doings, and requires no more of Men, than he gives them Ability to perform. If God did require more of Men, which they were not able, neither of themselves, nor by any Grace received, to perform, it might be said, that his Ways were unequal, and that he was a hard Master; but that would be unreasonable to charge upon the Almighty, who is full of Justice and Equity. The Wise-man saith, *fear God, and keep his Commandments*, Eccl. 12. 13. *for this is the whole Duty of Man*.

Now if God require this of Men, as to be-
lieve he doth, then there is a Possibility of it, or else, as before-observed, his Ways are unequal; but it is far from the Children of God, to charge him with Injustice: The disobedient and rebellious People of Israel said, that the Way of the Lord was not equal, yet saith the House of Israel, *the Way of the Lord is not equal*; Ez. 18. 29, 30. *House of Israel, are not my Ways equal, therefore I will judge you, O House of Israel, every*
F 2 *Man*

Man according to his Ways, saith the Lord ; repent and turn your selves from all your Transgressions, Iniquity shall not be your Ruin. Now Reader, from this thou may'st gather what sort of People there were, that said the Way of the Lord was not equal and we read, in the Parable of the Talents, that

was the unprofitable Servant, that complained of his Lord ; *then he which had received the one Talent, came and said, Lord*

I knew thee, that thou art an hard Master, reaping where thou hadst not sown, and gathering where thou hadst not strawed.

Now we do not read, that the good Servants, that had improved the Talents, complained of their Lord. But we freely own, that no meer Man of himself, his own Power, as he is a Man, can do the Will of God, and keep his Commands ; yet we believe there is Power in that Divine Grace, that the Apostle saith, has appeared to all Men, to enable them to overcome those Things, which are evil, and to do

that which is well-pleasing to God ; *Tit. 2. 11. the Grace of God, that bringeth Salvation hath appeared to all Men, teaching us to deny*

denying Ungodliness, and worldly Lusts, we should live soberly, righteously, and godly in this present World.

Here is both the Universality and Sufficiency of that Grace, excellently set forth by the Apostle, *my Grace, saith the Lord, to the Apostle, is sufficient for thee ;* though we freely own, that we are weak of ourselves, as Men, and cannot by our own Power, do any Thing that is good, as Christ said, *without me you can do nothing ;* yet we say, there is Power and Sufficiency in the Grace of God, to enable Men to do his Will, and keep his Commands, as they take Heed unto it ; *I am able, saith the Apostle, through Christ, who strengthens me, to do all Things.*

It doth not consist with the Wisdom of the Holy
 Ghost, that those gracious Promises, which are made
 conditionally, upon Mens overcoming, and doing
 the Commands of God, should be made,
 if there was no Possibility of it; as he that Rev. 21.
 overcomes, shall inherit all Things, and I 7.
 will be his God, and he shall be my Son.
 He that overcometh the same, shall be clothed Rev. 3. 5.
 in white Raiment; and I will not blot out
 his Name out of the Book of Life, but I will confess
 him before my Father, and before his An-
 gels. Him that overcometh, will I make a 3. 12.
 Pillar in the Temple of my God, and he shall go no
 more out; and I will write upon him the Name of my
 God, and the Name of the City of my God, which is
 new Jerusalem, which cometh down out of Heaven
 from my God; and I will write upon him my new
 Name. He that overcometh shall eat of the
 hidden Manna, and I will give him a white 2. 17.
 Stone, and in the Stone a new Name writ-
 ten, which no Man knoweth, saving he that 2. 13.
 receiveth it. He that overcometh, shall not 22. 14.
 be hurt of the second Death. Blessed are
 they that do his Commandments, that they may have
 right to the Tree of Life, and may enter in through the
 Gates into the City. To him that over-
 cometh, will I grant to sit with me on my 3. 21.
 Throne, even as I have overcome, and am sit
 down with my Father in his Throne. He that over-
 cometh, shall enter in through the Gate into
 the holy City. And hereby we do know, that 1 John 2.
 we know him, if we keep his Commandments. 3.
 He that saith, I know him, and keepeth not
 his Commandments, is a Liar, and the Truth 1 John 2.
 is not in him; but whoso keepeth his Word 5.

in him, verily is the Love of God perfected
 Ver. 6. hereby know we, that we are in him ; and
 he that saith, he abideth in him, ought also
 to walk, even as he walked. Oh that Christians
 called, would consider how they ought to walk. It
 is very unjustifiable to deny Perfection ; for we read
 that Christ came to present the Church to God, with-
 out Spot, or Wrinkle, or any such Thing ; but that
 it should be Holy, and without blame. And
 Eph. 4. he gave some Apostles, and some Prophets,
 11, 12, 13. and some Evangelists, and some Pastors, and
 Teachers, for the perfecting of the Saints,
 for the Work of the Ministry, for the edifying of the
 Body of Christ, till we all come in the Unity of the
 Faith, and of the Knowledge of the Son of God, unto
 a perfect Man, unto the Measure of the Sta-
 2 Tim. 3. ture of the Fulness of Christ. And the Scrip-
 16, 17. tures are for the making of the Man of God
 perfect, through Faith in Christ Jesus. All
 Scripture is given by Inspiration of God, and is pro-
 fitable for Doctrine, for Correction, for Instruction
 in Righteousness, that the Man of God may be thoroughly
 furnished unto all good Works. And the Apostles la-
 boured to present Men perfect ; speaking of
 Col. 1. Christ within the Hope of Glory, he saith,
 28. whom we preach, warning every Man, and
 teaching every Man in all Wisdom, that we
 may present every Man perfect in Christ Jesus. Why
 should they teach, and preach for this End, if there
 was no Possibility of attaining it. Yet many have born
 hard upon us, for the asserting the same, although
 it be the Doctrine of Christ, if it be but well con-
 sidered, I think they hold Perfection to a great De-
 gree, that are called God-fathers, and God-mothers,
 that do promise and vow three Things in the Name

a Child, when it is sprinkled, viz. that it shall
 forsake the Devil, and all his Works, the Poms and
 Vanities of this World, with all the sinful Lusts of
 the Flesh; and that it shall do God's Holy Will, and
 keep his Commandments, and walk in the
 same all the Days of its Life. * I wish they
 themselves might be found in the Practice
 of what they here promise for another. It
 is certain, Christians ought to be as like
 Christ, as it's possible for Men and Wo-
 men to be, and to walk even as he walk'd, as far as
 they are capable.

* See the
 Church
 of Eng-
 land's Ca-
 techism.

He was holy, humble, meek and merciful; but
 how much the Reverse are too many, that profess
 to be his Followers. Many who are for Imperfection,
 and say, there is no Victory over Sin, while here, do
 allege that of the Apostle Paul, where he
 saith, for I know that in me, that is, in my
 Flesh, dwelleth no good Thing; for to will
 is present with me, but how to perform that
 which is good, I find not; for the Good that I would;
 that I do not; but the Evil which I would
 do, that I do. And Ver. 21. he saith, I
 find then a Law, that when I would do Good,
 Evil is present with me; for I delight in
 the Law of God, after the inward Man; but
 I see another Law in my Members, warring against
 the Law of my Mind, and bringing me into Captivity
 to the Law of Sin, which is in my Members: O wretched
 Man that I am, who shall deliver me from the Body
 of this Death. If the Reader please, he may read
 the whole Chapter through, for his own Satisfaction;
 but we may not reasonably suppose this to be the
 Apostles present State, but rather personating the
 Carnal State of others, or himself before Conversion,

Rom. 7.
 18.

Rom. 7.
 21, 22,
 23, 24.

when

when he saith, *Ver. 14. but I am Carnal, sold under Sin* ; for we believe he was in a happy State, and

Condition, when he wrote that Epistle
 6. 2. as he saith in the sixth Chapter, *how shall we that are dead to Sin, live any longer therein.* And in the eighth Chapter, *there is now therefore no Condemnation to them*

which are in Christ Jesus, who walk not after the Flesh, but after the Spirit ; for the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin, and Death : I wish that all might come to Experience these Things, in themselves. Now Reader, if thou wilt observe, although many say that there is no Freedom from Sin, on this Side

of the Grave, the Apostle saith, in the
 Rom. 6. 22. *Sixth of the same Epistle to the believing Romans, but now being made free from Sin, and become Servants to God, ye have your Fruit unto Holiness, and the End everlasting Life.*

1 John 2. 14. And John saith, in his first Epistle, *I have written unto you young Men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one.* May all come to the Experience of this in themselves, the Apostle

Paul saith to the believing *Colossians, that they were complete in him, which is the Head of all Principality and Power.* The Apostle

1 Pet. 2. 9. Peter told the Believers, *that they were a chosen Generation, a royal Priesthood, an holy Nation, a peculiar People, that they might shew forth the Praises of him, who had called them out of Darkness, into his marvellous Light.*

be sure, these did not break the Commands of God daily, in Thought, Word and Deed :

1 Joh. 3. 20. *know that the Son of God is come,*

given us an Understanding, that we may know
 n, that is true; and that we are in him, that is
 ue, even in his Son Jesus Christ, this the
 ue God, and eternal Life: Behold what 1 Joh. 3.
 unner of Love the Father hath bestowed 1. 2.
 on us, that we should be called the Sons
 God; therefore the World knoweth us not, because
 knew him not.

Beloved, now are we the Sons of God, and it doth
 yet appear, what we shall be; but we know that
 en he shall appear, we shall be like him,
 we shall see him, as he is; and every Ver. 3.
 an that hath this Hope in him, purifieth
 nself, even as he is pure: John saith, 1 John 3.
 osoever abideth in him, sinneth not; who- 6.
 ver is born of God, doth not commit Sin; Ver. 9.
 his Seed remaineth in him, and he can-
 Sin; because he is born of God. It is contrary
 the Divine Nature to sin; and as Men are born
 it, they will not only know a Ceasing from Sin;
 it will be their Pleasure, and Delight, to do
 the Will of God: Except a Man be born again, he
 not see the Kingdom of GOD. We read, unless
 en are born of the Divine and Heavenly Nature,
 ey can never come to do the Will of God, nor
 ep his Commands; for it is impossible for Men,
 hile they are in the fallen and degenerate State,
 do God's Will, and walk in his Way; we read,
 at Enoch walked with God, and before he was
 nslated, the Text saith, he had this Testimony,
 at he pleased God; Heb. 11. 5. and concerning
 acharias, and his Wife Elizabeth, the Text says,
 ke 1. 6. They were both righteous before God,
 alking in all the Commandments, and Ordinances of
 e Lord, Blameless; and that all might take such

Heed to that Divine Grace, and good Spirit, which God has graciously sent into their Hearts, that they might walk in all well-pleasing before him; and in the End have an Inheritance amongst them, that are sanctified, is my sincere Desire.

7. Concerning the Resurrection.

BEcause we do not hold with a great many People, in their gross Conceptions concerning the Resurrection, therefore some have not stuck to say we deny it; but we believe firmly, that there will

be a Resurrection of the Just and Unjust;
 Rev. 20. and that God will give to every Man
 12, 13. Reward, according to his Works, whether
 1 Cor. 15. they be Good, or Evil; but saith the Apostle
 35, 36. *Paul, some Men will say, how are the
 Dead raised up, and with what Body do they
 come; he saith to such a curious Enquirer, thou Fool
 that which thou sowest is not quickned, except it die
 and that which thou sowest, thou sowest not
 1 Cor. 15. that Body, that shall be, but bare Grain,
 37, 38, may chance of Wheat, or some other Grain
 39, 40. but God giveth it a Body, as it hath pleased
 him, and to every Seed his own Body.*

*All Flesh is not the same Flesh, but there is one
 Kind of Flesh of Men, another Flesh of Beasts, another
 of Fishes, and another of Birds; there are also Celestial
 Bodies, and Bodies Terrestrial; but the Glory of the
 Celestial is one, and the Glory of the Terrestrial
 41, 42. is another. There is one Glory of the
 Sun, and another Glory of the Moon, and
 43. another Glory of the Stars; for one Star
 differeth from another Star in Glory; for it is*

... which is the Resurrection of the Dead; it is sown in Corruption, it is raised in Incorruption; it is sown in Dishonour, it is raised in Glory: It is sown in Weakness, it is raised in Power.

It is sown a Natural Body, it is raised a Spiritual Body. There is a Natural Body, and there is a Spiritual Body. We believe, if we Faithfully serve the Lord, while we are here, we shall have such glorified Bodies hereafter, as He, in His Wisdom sees fit, and that satisfies us: but the Apostle saith, Verse the 50th, *that Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*: Now what we desire, is, that all may know a Part in the First Resurrection, *Blessed and Holy is he that hath Part in the First Resurrection, on such the Second Death hath no Power.*

The true Christians knew, *that they were past from Death to Life, because they loved the Brethren*; He, (saith the Text) *that loveth not his Brother, abideth in Death*; he that loveth his Brother, we read, *is a Murderer*; and no Murderer, saith John, *hath Eternal Life* abiding in him; and she that lives in Pleasure, is Dead, while she liveth. While

Men and Women remain in a State of Death and Alienation from the Lord, they are full of Envy, and Wrath, one against another; and they live to gratify the Lustful desires of the Flesh; we read, *that whosoever doth not Righteousness, is not of God*; neither he that loveth not his Brother.

That all would seriously consider of these Things, it is greatly to be lamented, how wide many of

the Professors of Christianity live from the Doctrine of Christ, and the Primitive Christians; it is as Men come to know the **Second Adam**, the Lord from Heaven, the Quickning Spirit, to quicken them and make them alive, that they come to love one another, as Christians ought to do; and if all die but live in the Spirit and Doctrine of Christ, they would not only be full of Love, and Good Will to one another; but would also bring forth other Holy and Good Fruits; and they whose Fruits are unto Holiness, their End will be Everlasting Life. As Men sow in this World, so they may expect to reap in the next; we read, *that he that sows to the Spirit, shall of the Spirit reap Life Everlasting, and he that sows to the Flesh, shall of the Flesh reap Corruption.* Men are not only accountable for gross Sins, but we are told by Christ, our Lord, that a Man must give an Account in the Day of Judgment, for every idle Word he speaks; and the Wise man saith, *God will bring every Work to Judgment with every secret Thing, whether it be Good, or Evil.* Now we think it not safe, for any to be too inquisitive how the Dead shall be raised, and with what Bodies they shall come, least that Reproof of the Apostle, *thou Fool*, should belong to them; but let us all Endeavour to live as becomes the Children of God, that when we leave this World, we may have the Comfortable Answer, of *well done, enter into the Kingdom prepared for you from the Foundation of the World*; and all such will know a Glorious Resurrection.

8. Conclusion

8. Conclusion.

HAVING made the foregoing Observations, which are left to the Readers serious Consideration ; what I greatly desire, is, that all may come to the Practical Part of True Religion, and Christianity ; for altho' a Man may believe, according to the Scripture, *that there are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost ; and that these Three are one* : And also believe, that Christ was Conceived by the Holy Ghost, born of the Virgin Mary, and that he wrought many Wonderful Miracles, and suffered Death upon the Cross, as he was Man (for he could not die, as he was God) and that he was Dead, and Buried, and Rose again, and Ascended up to Heaven ; and that he is also come again by his Spirit, into Mens Hearts ; although a Man may believe all these great Truths, and all the Articles of the Christian Faith ; all this will not entitle him to a Part in the Kingdom of God, unless he come to live an Holy Life ; for we read, *that without Holiness, no Man shall see the Lord.* Thou believest, saith the Apostle, *there is one God, thou dost well, the Devils also believe, and tremble ; but wilt thou now, O vain Man, that Faith without Works is Dead ; for as the Body without the Spirit is Dead ; so Faith without Works is Dead ;* he saith, *shew me thy Faith, without thy Works, and I will shew thee my Faith, by my Works.* The Saints Faith gave them Victory, and brought by Love, to the purifying of their Hearts. The Practical Part of Christianity, is too much wanting

Heb. 12.

14.

Jam. 2.

19, 20.

Ver. 26.

Ver. 18.

ing amongst many of them, that profess to be Followers of Christ. *To visit the Widow and Fatherless in their Affliction, and keep themselves unspotted from the World*, is the Religion which will avail Men in a Dying Hour. It is very good for those, unto whom the Lord has opened his Hand wide, and blest with a Plentiful Share of these low Things, to be full of Bowels of Compassion towards them, that are in Want, and Distress, and to stand up for the Right of the Widow, and Fatherless ; this is one Part of True Christianity ; but to wrong and oppress the Widow and Fatherless, is the Reverse of Christianity ; many not only amongst us, and I hope, also amongst other Societies, have so much of the Fear of God, that they hate this ; the Scripture saith, *that the Fear of God is to hate Pride and Arrogancy, and to walk in an Evil Way*. The more Men live in the Fear of God, there is the greater Hatred in their Hearts against ill Things ; but many for want of this, have fallen into very bad Company, and evil Things, where they have brought great Ruin and Contempt upon themselves. Bad Company has been the overthrow of many ; my Son, saith the Wise-man, *if Sinners entice thee, consent not*. The Enemy of Mens Happiness, doth often make use of ill Instruments to draw People into ill Things ; and as many have been drawn into very wrong, and ill Things, by keeping of Loose and Bad Company ; so I believe many have been greatly corrupted, through reading of Corrupt, and Ill Books ; so that some, from reading of Atheistical Books, have arrived to a great Degree of Atheism. But it is very profitable to read the Holy Scriptures, which proceeded from the Good Spirit of God ; as People read them

the same Spirit, from which they did proceed ; and there are also a great many other Good Books, that are written by such as did Fear God, which do greatly tend to Promote Piety and Virtue, and are very Profitable to read.

Great Controversies have been, and yet are amongst the Professors of Christianity, about Religion ; one faith, one Thing, and another another ; that I believe, many well-minded People, are at a very great Stand, to know which is the right Way : Now the Apostle *Peter*, by the Direction of the Holy Ghost, has told Us, that God *Acts 10.*
no Respector of Persons ; but in every 35-
tion, he that fears God, and works Right-
ness, is accepted with him. Now here are the Terms and Conditions clearly laid down, upon which Acceptance with God stands ; and this is what we desire, all People may come to be found in the Practice of ; that so all Bitterness and Envy, one against another, about Religion, might cease, and come to an End ; that Truth and Righteousness may flourish on the Earth.

If all did but truly Live in the Fear of God, as they ought to do, there would be a Holy Harmony amongst the Children of Men, and Love, Peace, Mercy, Truth, Justice, and Equity, would abound amongst them ; but for want of this, how doth Hate, Envy, Injustice, and Oppression, abound even amongst many of them, who profess to be the Disciples, and Followers of Christ. Oh that the Children of Men had it but in their own Experience, that great Reward, and Peace, there is in Living in the Fear of God, and in keeping of his Commands, then they would serve him with Pleasure ; there is Peace and Comfort in Obeying, and
Serving

Serving the Lord, beyond what any are sensible of, except those that have it in their own Experience, so that I believe many Pious, Good People, are thankful beyond what they can express in Words, that they were prevailed upon to serve Him.

And such are concerned in Heart, that other might also be gained upon, to Serve the Lord, that so they might be truly Happy; it is for this End that many of our Religious Good Friends, have traveled from one Land, and Country, to another in Hazard of their Lives; it is also upon this Account, that many have appeared in Print, that it is possible, they might be instrumental to gain upon the Children of Men, to Fear and Serve the Lord: for if Men observe a Thousand outward Observations, if they do not obey the Lord, they will not all render them Acceptable in his Sight: *Samuel* told *Saul*, that Obedience was better than Sacrifice, and to hearken to the Voice of God, was better than the Fat of Rams.

When it pleased God to reach to the Apostle *Paul*, and bring him to partake of his Love and Goodness, how did his Bowels Yern for his Relations, and Kinsfolks, after the Flesh, that they might be gained upon, to Serve the Lord: And his Love did not only reach to them, but to Mankind Universally; for in his First Epistle to *Timothy*, he saith, *I exhort that Prayers, and Intercessions, &c. be made for all Men; and the Apostles laboured, as in Christ's Stead, that Men might be reconciled to God*: Oh what could a True Christian, that hath the Mind of Christ, go through, that Men might be won upon to Serve God truly, that so they might Experience the Love and Goodness of God in themselves; for the N

re of the Love of God is such, that when it pre-
 ills in Men's Hearts, then they desire that others
 might come to share thereof with them, as the
 Good Man of Old, said, *Come, Taste and See that*
the Lord is Good. It is when Men are truly prevailed
 on, by the Power of Divine Love, that they come
 to be in Love with God, and to run the Ways of
 his Commands with Cheerfulness; for if there were
 no Future Rewards, and Punishments, that Peace
 and Comfort which they enjoy, who truly serve the
 Lord is very encouraging to them therein. Friendly
 Reader, if thou believest in the Death and Sufferings
 of the Lord Jesus Christ, who was Crucified with-
 out the Gates of Jerusalem, according as the Holy
 Scriptures relate, let not this satisfy thee, but be con-
 vinced that thou mayst know the Lord, to bear rule,
 and set up his Kingdom in thy Heart, then will it
 be easy for thee to do the Will of God, and keep
 his Commands. And if thou has a Value and Esteem
 for the Holy Scriptures, do not satisfy thy self with
 only reading the Experiences of the Holy Men of
 old, that spake what they were Witnesses of, who
 saw a being washed by the Water of Regeneration;
 but seek that thou may also come to the Experi-
 ence thereof in thy self. And if thou art Consci-
 entious for the Outward Water-Baptism, and Bread
 and Wine, be careful thou do not rest in the Out-
 ward Observations, short of that Inward and Spi-
 ritual Baptism, and Communion which the Good
 Christians of Old Witnessed: that thro' the Enjoy-
 ment thereof, thou mayst grow beyond the use of the
 outward and Visible Signs: And as thou finds, that
 one of Old knew an Overcoming of the Enemy
 in their Souls, and received Power to become the
 Sons of God, consider what Victory thou has gotten
 over

over the Enemy in thy self. And as some People have been too inquisitive how the Dead should be raised, and with what Bodies they should come, let it be thy great Concern to know thou art raised out of the Grave of Sin and Iniquity, that thou mayst walk with the Lord in Newness of Life, and live to his Praise and Glory, whilst thou has a Being here, that so thou mayst attain to the Resurrection of the just hereafter.

As the Lord in his Wonderful Love and Mercy has sent the Son of his Dear Love, the Lord Jesus Christ, to die for the Children of Men, whilst they were Enemies to him; I tenderly desire that thou mayst consider the Great Love of God to them therein: And as he is the Fountain and Author of all the Good that we receive, it is greatly to be desired that his Long-Forbearance, Great Goodness, and manifold Mercies extended to the Children of Men might engage them to Care and Watchfulness; we read, that the Long-Suffering of God waited in the Days of *Noah*, whilst the Ark was preparing; and when the Lord had long striven with them, by his Spirit, and they would not be gained upon, then he destroyed them all, save only Eight Persons that were in the Ark. It is not long since the Pestilence did very much prevail in *France*, by which many Thousands were swept away. Now as the Lord has mercifully spared the People of these Countries, and the *British* Isles adjacent, in lengthning a Day of Mercy to them; I desire that his great Goodness, and Long-Forbearance, may lead them to Repentance, and Amendment of Life; for the Lord, as a Tender Father, seeks to endear the Children of Men to himself, by his Kindness, and Love.

1 Pet. 3.
20.

Gen. 6. 3.

Ver. 21,
22.

If the
account
Written
printed
how Du
ferred.

ag. 28.
46.

And Friendly Reader, that thou, and all Men
 may be prevailed upon, to walk Humbly with God,
 and live such Pious and Holy Lives, that the Great
 and Good End for which the Lord has made Man,
 and given him a Being upon the Earth, to shew
 forth his Praise and Glory, may be answered, that
 thou, and they may be Happy to all Eternity, is
 the sincere Desire of one of the People called
Quakers.

BENJAMIN HOLME.

If the Reader desire a more Full and Particular
 account of our Principles, there is an Apology
 Written by ROBERT BARCLAY, which has been
 printed in *English*, and *Latin*, and in High, and
 now *Dutch*; and also in *French*, to which he is
 referred.

ag. 28. Li. 30. Read, *I will sing with the Spirit,*
 46. Li. 31. leave out *the.*

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